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# Jesuit Relations

OF

DISCOVERIES AND OTHER OCCURRENCES IN CANADA  
AND THE NORTHERN AND WESTERN  
STATES OF THE UNION.  
1632—1672.

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## JESUIT RELATIONS.

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IN the year sixteen hundred and twenty-five, three Jesuit Priests and two lay brothers arrived in Canada, to announce the gospel to the Heathen. Hitherto the Indian knew the white man only as a trader, prepared to circumvent, or as an armed adventurer, ready to oppress him. For almost the first time he now saw Europeans enter his forests, whose words were peace and love, whose arms were a breviary and a crucifix, and whose trade was to suffer. Without comprehending, he could not but admire the courage with which the new comers bore the privations of the desert and the hardships of the climate; and he was finally won to listen to the strange men's stranger doctrines, by the patience and self-abandonment with which those who taught them surmounted the severities to which they were exposed.

The new Missionaries had only mastered a knowledge of the language of some of the native tribes, when the colony fell into the hands of the English, and their labors were arrested. When, however, the country was restored, by the treaty of St. Germain en Laye, to the French, the fathers renewed their labors, and continued to apply themselves to their original design with a devotedness which has won for them universal respect, and under difficulties sufficient to appal the stoutest hearts.

The nomadic race which was to be subjected to the influences of the gospel, inhabited the country extending from the Island of Anticosti to the Mississippi. The section south of the St. Lawrence was occupied by the Micmacs, the Abenakis, and the Etchemins; to the north dwelt the upper and lower Algonquins, or Montagnais; west of Montreal and north of the great Lakes were located the Outawacks or Ottawas, and the Hurons, whilst the Iroquois, or confederated Five Nations, occupied the country from Lake Erie on the west to Lake Champlain on the east, and from the head waters of the Susquehanna and the Delaware on the south to the St. Lawrence on the north.

Such a field could not but afford abundant material to the reflecting mind and observant eye. New men and an unknown country; new languages and strange manners; all were to be studied, analysed, explored and noted down, and every favorable circumstance and event were, at the same time, to be taken advantage of, to wean the wild inhabitants from their wandering ways, and draw them insensibly to the practices of civilized life.

Fortunately the early Jesuit missionaries were men of learning and observation. They felt deeply the importance of their position, and whilst acquitting themselves of the duties of their calling, carefully recorded whatever they saw novel in the country or in its inhabitants. We are thus made acquainted with the actual condition of the aborigines, and enabled to trace distinctly the causes which led to their gradual though natural disappearance from this continent.

The establishment of new missions necessarily led to the exploration of the surrounding country. In this manner the Jesuits became the first discoverers of the greater part of the interior of this continent. They were the first Europeans who reached the Atlantic shores of the State of Maine, from the St. Lawrence by way of the Kennebec. They, it was, who thoroughly explored the Saguenay;

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discovered Lake St. John, and led the way overland from Quebec to Hudson's Bay. It is to one of them we owe the discovery of the rich and inexhaustible Salt Springs of Onondaga, an event so unexpected by the Dutch of New Amsterdam, that they pronounced it "a Jesuit lie," when informed of the fact by Father Le Moyne. Within seven years of their second arrival in Canada, they had completed the examination of the country from Lake Superior to the Gulf, and founded several villages of Christian Neophytes, on the borders of the Upper Lakes. Whilst the intercourse of the Dutch was yet confined to the Indians in the vicinity of Fort Orange, and "five years before Elliot of New England had addressed a single word to the Indians within six miles of Boston harbor, the French missionaries planted the cross at Sault St. Marie," whence they looked down on the Sioux country and the valley of the Mississippi. The vast and unknown West now opened its prairies before them; the Wisconsin and Fox Rivers are discovered; the Illinois country and its various tribes are visited, and finally, in 1673, the Jesuit Marquette crowned the labors of his order and his age, by the discovery of the Father of Waters—the mighty Mississippi.

Brilliant as were the benefits conferred on the cause of geographical science by these humble men, the patience they exhibited under suffering and torture, whilst laboring to christianise the Indians, must arrest our admiration, as it confers on them more enduring glory. In the invention of new cruelties the savage seems to have exhausted all his ingenuity. The Mohawk was præminent among his fellows in this field, and his country is accordingly distinguished in Catholic annals, as "the Mission of the Martyrs."

Whilst preaching the gospel, and exploring the country, the Jesuit Fathers did not overlook the necessity of providing the means of education for the rising youth. Harvard College, which now fills so large a space in the

public eye, had not yet been founded when René de Rohaut, a Jesuit priest, commenced the erection of a college in Quebec. To the great and abiding disgrace of the English government, this ancient and venerable building has been converted by it into a soldiers' barrack!

The object of this paper is, however, less to describe the labors of those missionaries than to render their *Annals* more familiar to the historical student. These are printed in forty duodecimo, or small octavo volumes, under the title of "*Relation de ce qui s'est passé en la Nouvelle France ès années . . . . .*" Sometimes the title runs:—" *Relation de ce qui s'est passé de plus remarquable aux Missions des Pères de la Compagnie de Jesus en la Nouvelle France, ès années . . . . .*" They extend from 1632 to 1672. Of their merit, Charlevoix pronounces the following opinion:—"As those Fathers were scattered among all the nations with which the French were in relation; and as their missions obliged them to enter into the affairs of the Colony, their memoirs may be said to embrace an elaborate history thereof. There is no other source to which we can apply for instruction as to the progress of Religion among the Savages, or for a knowledge of these people, all of whose languages they spoke. The style of these Relations is extremely simple; but this simplicity itself has not contributed less to give them a great celebrity, than the curious and edifying matter they contain."\* No historian can enter fully into an investigation of the circumstances attendant on the first settlement of this country, without being conversant with them, and those who pretend to acquit themselves of such a task without previously studying these works, afford only a proof of their unfitness for the duty.

In proportion to their great value is at the same time their great scarcity. A complete set is not now to be found even in the Royal Library at Paris.† Southey, at

\* Histoire de la Nouv. France, ii. . xlviii. † Faribault, Catalogue Raisonnée.

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his death, owned twenty-three volumes, (1637-1671,) less volume eleven. Bohn purchased this lot for seven pounds, seven shillings and six pence sterling. Rodd, I am told, is of opinion that some of the volumes have been suppressed, as the information they contained did not accord with that transmitted to the government by military or other officers. This opinion is, however, not substantiated by any evidence.

The order in Canada, as in other countries, had for its head a Superior to whom the Missionaries at out-posts regularly reported. The Superior reported annually to his Provincial, and these reports constitute the Jesuit Relations. The following persons filled the office of Superior from 1626 to 1673:

Father PHILIBERT NOYROT,	1626—1629.
“ PAUL LE JEUNE,	1633—1639.
“ BARTHELEMY VIMONT,	1639—1645.
“ JEROME LALLEMANT,	1645—1650.
“ PAUL RAGUENEAU,	1650—1653.
“ JOSEPH LE MERCIER,	1653—1656.
“ JEAN DE QUIEN,	1656—1659.
“ JEROME LALLEMANT,	1659—
“ JOSEPH LE MERCIER,	1664—1670.
“ J. CLAUDE DABLON,	1670—1673.

Father NOYROT was drowned off the coast of Acadie, in 1629; and the following notes, though not as full as I should wish, furnish information regarding the lives and career of the other Superiors, which possibly may be interesting:

PAUL LE JEUNE, who may be considered as the Father of the Jesuit Missions in Canada, though not the earliest Jesuit Missionary, was born in the year 1592. He studied Philosophy, in 1625, at the College of La Fleche, and Theology at Paris; and made such rapid advance in

learning that he was soon after chosen Superior of the Seminary of Dieppe. He had, from an early period, entertained the desire to be sent to Canada to preach the gospel to the Savages, but it was not until 1632, that his wish was gratified. On the 14th May of that year, immediately after the ratification of the treaty of St. Germain, he sailed with Father Noué from Honfleur, and arrived at Quebec on the 4th July following. He passed his first winter among the Savages, in whose privations and wants he patiently participated, and soon succeeded in acquiring a thorough knowledge of their language, which enabled him to compose in the Indian tongue, a catechism for his neophytes. In 1634, he established a mission at *Metabouroutse*, now called Three Rivers, and preached in 1635 Champlain's funeral oration. He acted as Superior of his order in Canada until 1639, and continued a laborer among the Indians until 1650, when he returned to France, where he became Superintendent of Foreign Missions. So highly respected was he by those in authority, on account of the solidity of his learning and the purity of his character, that Anne of Austria, the Queen Mother, expressed a warm desire that he should be chosen first Bishop of the country in which he had been seventeen years a missionary. The rules of his order, however, forbade this, and he died in France in the year 1664, at the age of seventy-two years. He contributed nine volumes of Relations.

BARTHELEMY VIMONT, fellow student with Le Jeune at La Fleche and Paris, expressed equally early a strong desire for the Indian Missions, but it was not until 1629 that he was able to leave France to accomplish the object of his wishes. The vessel in which he sailed for Canada made, in its voyage, a descent on Cape Breton, for the purpose of expelling the English from that quarter, and having succeeded, left Father Vimont with a garrison there. He did not arrive at Quebec until 1639, on the

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4th of May of which year he sailed from Dieppe, accompanied by several missionaries and religious ladies. His passage was stormy and dangerous, the ship in which he had embarked, having only narrowly escaped being crushed by an iceberg. He landed in Quebec the following August, and succeeded Le Jeune as Superior of the order in Canada. Whilst filling this office, he assisted (1644) at making a treaty with the Five Nations at Three Rivers, on which occasion he gave the savages a most sumptuous entertainment. Shortly afterwards, he returned to France to obtain an additional supply of missionaries and religious ladies, with whom he sailed from Rochelle on 27th May, 1648, and arrived in Canada 19th August. He acted as Superior from 1639 to 1645, and whilst occupying that position furnished six volumes of Relations. He is stated to have died in June, 1658, but of the correctness of the statement I have no means of judging.

JEROME LALLEMANT, brother of Charles Lallemant, one of the first missionaries sent to Canada in 1625, and uncle of Rev. Gabriel Lallemant, who suffered martyrdom with Brebœuf, was born in Paris in the year 1593, and entered the Order in 1610. After having been professor many years and rector of several colleges, he went as a missionary to the Hurons in 1640, and remained with that tribe until 1645, when he succeeded Vimont as Superior. Whilst he held that important office, he took more than ordinary pains to establish the Faith among the Five Nations. He was, however, obliged to return to Europe in 1650, to represent the state of the missions to the company, and then was appointed Rector of the College of La Fleche. He was not satisfied with this position. He thirsted after the fields of his former labors and prayed to be allowed to return to his converts. He obtained this permission, at length, in 1659, when he proceeded, in company with the Bishop of Petrée, a second time to Canada, where he became again Superior of his Order.

He died eventually in that country on 26th January, 1673, at the age of eighty years, leaving behind him a high character as a sound and able theologian. With all his endowments and learning, he was a man of simple habits, and always preferred instructing children and young converts in the Christian doctrine.\* He contributed seven Relations, besides five from the Huron country, where he was known by the name of *Archiendassé*. He was author, also, of several religious works, some copies of which, it is said, are in this country.

PAUL RAGUENEAU, who succeeded Lallemand as Superior of the Jesuits in Canada,† was born in Paris in the year 1605. Having been sent to the College of Bourges to teach in one of the lower schools, he had the good fortune of completing his studies there under the direction of Father Louis Lallemand, who had the character of being the best master that the Society in France then possessed. His progress now in devout science is stated to have been incredible, and having been elevated to the priesthood, he at once entreated his Superiors to send him on the Indian Mission. His wishes were complied with, and he proceeded to the Huron country in July, 1637. Three years afterwards, he was sent by Chevalier de Montmagny as ambassador to the Iroquois, but he returned to the Hurons in 1644, 5, with whom he remained until 1650, when he conducted the remnant of that once numerous tribe to Quebec. After laboring for the conversion of the Hurons and Iroquois a great many years, in the course of which

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\* *Menologie de la Comp<sup>e</sup>. de Jesus*. Paris, 1844. MS. This work is in St. John's College, Fordham, where the Fathers were kind enough to permit me to consult it. In a list of the Catholic Clergy of Canada, printed by authority in Quebec, the date of Lallemand's death is stated 20th May, 1668. This is an error.

† Charlevoix, i., 323, says, that Le Mercier succeeded Lallemand as Superior; but Du Creux, who followed the "Relations" more closely, says, the latter was succeeded by Ragueneau.

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he endured a large share of the fatigues and hardships inseparable from such a life, he returned in 1666 to France, where he was appointed Procurator of the Missions. His useful and meritorious life was closed at Paris, on the 3d September, 1680, in the seventy-fifth year of his age. He was a man of wonderful confidence in God, and of the most complete disengagement from temporal things. Of his merits as a Missionary, two of his fellow laborers, Fathers Joseph Poncet and Francis Le Mercier, attest, that there was none who labored more in the cause of Christianity in Canada, or who had better title to the name of Apostle than Father Ragueneau.\* Charlevoix bears similar testimony to the usefulness of his labors, as well as to his experience in the direction of the Missions. As an author, he has left a "Life of La Mère Catharine de St. Augustin," which, however, did not meet with universal approbation. We have from his pen four Relations and an interesting sketch of the life and labors of Father

JEAN DE BREBŒUF. This celebrated martyr was born in the diocese of Bayeux, in Normandy, on the 25th March, 1593, of a noble family, of which the house of Arundel in England is said to be a branch.† Early inclined to a religious life, he entered the Company on the 5th October, 1617, and, at the request of the Countess of Guercheville, who took an active interest in the Jesuit Missions, was sent to Canada in 1625 by the Rev. Father Coton, then General of the Order in France. He was thus one of the original five who went out that year with

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\* "Menologio di pie memorie di alcuni religiosi della Compagnia di Gesu, raccolte dal P. Giuseppe A. Patrignani, S. J. . . . dall' anno 1538, all' anno 1728 . . . Vol. IV. 4to. Venezia, 1730." For the translation of the sketch of Ragueneau's life in this work, I am indebted to the politeness of the Rev. James A. Ward, S. J., Vice President of Georgetown College.

† Biog. Universelle, *Verbo*.

Champlain. After passing the following winter among the Montagnais, he was sent in 1626 by Father Philibert Noyrot, his Superior, to the Hurons, to which tribe he was the first Jesuit Missionary. His labors were interrupted in a few years by the surrender of the country to the English, under Kirk. During his sojourn among these Indians, he succeeded, however, in acquiring so thorough a knowledge of the Huron tongue, that he translated into that language Father Ledesma's Abridgment of the Christian Doctrine, which was subsequently printed by Champlain at the end of his voyages in 1632, with the French on one side. After the restoration of Canada, Brebœuf returned to that country, Anno 1633, and proceeded to the scene of his former labors in 1634, where the Indians gave him the name of *Echom*. Two years afterwards, he wrote his Treatise on the Huron Language, which has since been translated by the Hon. Albert Gallatin, and published in the second volume of the Transactions of the American Antiquarian Society; and, in 1643, announced the Gospel to the Neutral Indians, in company with Father Chamonot. A life of so much usefulness was too soon cut short. A party of Iroquois attacked the Huron Village where Brebœuf and Gabriel Lallemant, called by the Hurons *Atironta*, resided; seized these Fathers, and put them to death, under most appalling torments, Brebœuf on 16th and Lallemant on 17th March, 1649. Singular to say, one of the principal butchers, a Mohawk chief, named *la Cendre Chaude*, or "Hot Ashes," embraced Christianity afterwards, and evinced great zeal in atoning for his crime, and few missionaries made more converts than he among the savages. He was subsequently killed in 1687, in the Seneca Country fighting along side the French under Denonville against the Five Nations. Brebœuf was in his fifty-sixth year when he received the crown of martyrdom, and is said to have converted over seven thousand souls during the fifteen years that he was on the Mission. Two Huron Relations are all that appear from his pen. His

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nephew, Guillaume de Brebœuf, is known in the field of letters as the translator of Lucan's *Pharsalia*, and the author of various other works.

FRANCOIS JOSEPH LE MERCIER, came to Canada in 1635,\* and proceeded immediately to the Huron Country, where he was known by the name of *Agochiendagueté*. He spent three years with this tribe, and succeeded Ragueneau as Superior in 1653. Being anxious to establish the faith at Onondaga, he resigned this office before his three years had expired, and accompanied Capt. Dupuis and his colonists, as a missionary to their new homes at the Salt Springs. The materials within my reach for a biographical sketch of this father are unfortunately very few. He became Superior again in 1664, and seems to have filled that office until 1679. The volumes of Relations which he contributed, are particularly interesting for the information they give of the western country. They contain, perhaps, the earliest notice extant of the copper mines on Lake Superior, which attract now so much of the public attention.

JEAN DE QUIEN (or DE QUESNE) accompanied Le Mercier to Canada in 1635, and was principally employed at the Tadoussac mission. Being desirous to carry the gospel further north, he proceeded up the Saguenay and discovered in 1652 Lake *Pagouami*, now called Lake St. John. He became Superior, on Le Mercier's resignation, in 1656, and sent some missionaries to the Ottawas, who were attacked by the Iroquois whilst passing through the Lake of the Two Mountains, on which occasion Father Louis Garreau of Limoges was killed. De Quien has

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\* In the list of the Catholic Clergy in Canada, already referred to, the date of his arrival is stated to be 1650, but this is a mistake. There are several other errors in the dates given in that list, which render it unreliable for the purposes of this sketch.



left us but one Relation; this, however, contains very valuable details on the settlement of the French at Onondaga. He is stated to have died on 17th Sept. 1659.

J. CLAUDE DABLON arrived in Canada in 1655, and was selected immediately to visit Onondaga. He returned to Quebec the following year for additional aid, and though he had experienced great suffering in his voyage down the river, he accompanied Father Le Mercier and Capt. Dupuis to the Salt Springs. Owing to the conspiracy of the Indians this settlement did not take root, and Dablon again returned to Quebec. In 1661, he attempted in company with Father Dreuilletes, to penetrate to the Hudson's Bay, overland from the Saguenay. But the approach of the Iroquois prevented him getting any further than the head waters of the Nekouba, 100 leagues distant from Lake St. John. In 1668, he was stationed at Sault Ste. Marie with Father Marquette, and in 1671, whilst the latter was engaged in the discovery of the Mississippi, he explored that part of Wisconsin, which lies south of "La Grande Baie" (now, by misapplication of the French term, called *Green Bay*); ascended the Fox river to Lake Winnebago, and preached among the Pottawatomies and neighboring tribes. He was recalled to Quebec in 1672, 3, and is stated to have died on the 9th February 1680. The last two volumes of the Relations were sent to Europe by him. They are of more than ordinary value on account of the geographical information they contain relative to the country north of Quebec and west of the Great Lakes.

The contents of the volumes thus furnished by these missionaries are, as may be anticipated, most varied. Those who have not the work, may form some opinion of its contents, from the following

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## CATALOGUE RAISONNÉE.

1632. LE JEUNE. (Le Pere Paul.) *Briève Relation du Voyage de la Nouvelle France, fait au mois d'Avril dernier : Paris, 1632.*

This, says Charlevoix, is the first of the *Relations*. The English under Kirk had taken possession of Canada in 1629 and restored it this year, when Le Jeune went to that country, whence he remitted the materials for this volume. It contains many interesting details relating to New France, and the Indians whom the writer saw for the first time. There is a copy of this letter in the *Mercure François* for 1633.

1633. (The same.) *Relation de ce qui s'est passé en la Nouvelle France : Paris, 1634, pp. 216.*

This letter, which is printed also in the *Mercure François* of 1633, enters into many particulars concerning the Canada Indians, and gives the impressions made on the minds of the savages on first beholding Europeans and their ships. In the same volume of the *Mercure* is an account of Champlain's Voyage to Canada, to receive possession of that country from the English.

1634. (The same.) *Relation, &c. : Paris, 1635, pp. 342.*

Several particulars of Champlain's domestic habits are given in this volume which also treats of the labors of the first missionaries; the manners and customs of the Algonquins-Montagnais; their vices and virtues; food; festivals; hunting; fishing; clothing, ornaments, &c. The 9th Chap. is devoted to the language of the aborigines. This Relation concludes with Le Jeune's Journal commencing Aug. 1633, and ending April 1634, during which interval he wintered among the savages.

1635. (The same.) *Relation, &c. : Paris, 1636, pp. 246.*

After giving some account of the progress of the Faith, and shewing the advantages Old and New France would derive from emigration, this volume furnishes a Relation of the transactions in the Huron country, from the pen of Père Jean de Brebœuf; and some particulars of Cape Breton and its inhabitants, by Père Julien Perrault.

1636. (The same.) *Relation, &c. : Paris, 1637, pp. 272 and 223.*

In addition to the information regarding the efforts of the Jesuits to Christianise the Indians, we have, here, some interesting particulars on the death of Champlain; on the state of the country, and useful information for those designing to emigrate. We have, also, another Relation from Brebœuf from the Huron country, (the 4th Chap., which is a treatise on the Huron tongue already referred to. The Huron's ideas of the creation and the immortality of the soul; his superstitions, police, government, mode of burying, and the festivals of the living and of the dead are also minutely described.

1637. (The same.) *Relation, &c. : Rouen, 1638, pp. 336 and 256.*

This volume consists of two parts. The first relates to the aid furnished by Old, to New France; to the progress of the Missions, and contains some information regarding the Huron Seminary which the Jesuits established near Quebec for the instruction of the savage youth. The second part relates exclusively to the Huron Mission, and is contributed by Père Frs. Jos. Le Mercier, missionary among that tribe.

1638. (The same.) *Relation, &c. : Paris, 1638, pp. 78 and 67.*

The first part of this volume describes the means used to spread the gospel among the Indians; it contains further particulars about the Huron Seminary and the ultimate failure of that attempt to educate the young savages. Le Mercier continues his Relation of the Huron Missions in the last part, in which he gives some account of the persecutions which the Jesuits underwent in that country. We have also particulars of the Lunar Eclipse which occurred in Canada on the last of Dec. 1637.

1639, 40. VIMONT (Le Père Barthelemy.) *Relation, &c. : Paris, 1641, pp. 197 and 196.*

The first portion is taken up with a description of the state of the colony and of the missions. Part 2, which relates to the Hurons and the continued persecution of the Jesuits by that tribe, is contributed by Père Jer. Lallemant. The paging 191, 192, of this part is repeated twice, so that it contains actually pp. 198 instead of 196.

1640, 41. (The same.) *Relation, &c. : Paris, 1642, pp. 216 and 194.*

Part 1. is taken up with particulars relating to the religious establishments in Canada and other missionary intelligence. It contains also some account of the incursions of the Iroquois into the French country; of the progress of the war and of negotiations of peace with the Five Nations, and the establishment of a mission at Tadoussac. Part 2. is a continuation by Père Jerome Lallemant, of the relation of the Huron Mission, and describes the extension of the mission among the more western tribes. There is a mistake in the Index of this part; for in the body of the work Chap. 6 and 7 form only one chapter, and Chap. 7 is numbered Chap. 8.

1642. (The same.) *Relation, &c. : Paris, 1643, pp. 191 and 190.*

This volume contains an account of the state of the country in 1642; the founding of Montreal; capture of Père Jogues by the Mohawks, and particulars of a Lunar Eclipse which occurred on 4th April, 1642. The Huron Relation is continued in the last part by Père Jerome Lallemant.

1642, 43. (The same.) *Relation, &c. : Paris, 1644, pp. 329.*

We have in this vol. a letter in the Algonquin tongue from a young Neophyte with an interlineary translation of each word; an account of the foundation of Sillery and further particulars of the mission at Tadoussac. Also, Père Jogues' letter from the Mohawk country to the Gov. of Canada, dated 30 June

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1643; another from the same, dated Rensselaerwyck 30 Aug. 1643, and three others, written by the same, on his return to France in 1644, all descriptive of his capture, sufferings and final escape from the savages through the instrumentality of the Dutch.

1643, 44. (The same.) *Relation, &c.* : Paris, 1645, pp. 256 and 147.

In addition to the usual particulars as to the propagation of the Faith, we have, here, an account of the capture and sufferings of Père Bressani at the hands of the Mohawks and his release by the Dutch. Père Lallemant contributes an account of the war waged by the Five Nations against the Hurons. The last page of this Relation is printed incorrectly 174 instead of 147.

1644, 45. (The same.) *Relation, &c.* : Paris, 1646, pp. 183.

The first six chapters are on the missions; then follow divers particulars of the incursions of the Five Nations into Canada, and the consequent negotiations for peace. This volume concludes with a letter from Père Lallemant, from the Huron country.

1645, 46. LALLEMANT (P. Jerome.) *Relation, &c.* : Paris, 1647, pp. 184 & 128.

Describes who the Iroquois are; their further negotiations with the French and the commencement of the Jesuit missions in their country. It contains, also, the journal of Père Jogues' 2d and 3d visits to the Mohawk territory, (now called "The Mission of the Martyrs,") from which it appears that the Iroquois name for the Hudson River was *Oiogué*; and for Lake George, *Andiatorocté*, which means "the place where the Lake narrows"—(*Là où le Lac se ferme*); and that the latter was first called *Lac du Saint Sacrement* by Jogues in consequence of his coming to it on the festival of Corpus Christi. Père Ragueneau closes this volume with a Huron Relation.

1647. (The same.) *Relation, &c.* : Paris, 1648, pp. 276.

Contains further particulars of Père Jogues' sojourn among the Mohawks and his escape in 1643; his 2nd and 3d missions to that tribe in 1646 and his melancholy death. Also gives an account of the Missions among the Abenakis and other tribes.

1647, 48. (The same.) *Relations, &c.* : Paris, 1649, pp. 158 and 135.

After referring to some further occurrences between the Iroquois and the French, we have additional particulars of the labors of Père Gab. Dreuillettes, the Apostle of the Abenakis. P. Ragueneau contributes a Huron Relation, which is the most interesting portion of the volume, as it furnishes valuable geographical information relating to the Great Lakes (Superior, Huron, or *la mer douce*; Michigan, or *Lac Illinois*; Erie and Ontario,) and the various tribes which inhabit their borders. The Five Nations are located with much preciseness, and some particulars are given even of the Delawares and the colony of New Sweden, where the Europeans "think more about trading for peltries than instructing the savages." Altogether this volume affords evidence of habits of observation and attention highly honorable to the order.

1648, 49. RAGUENEAU (P. Paul.) *Relation, &c. aux Hurons, Païs de la Nouvelle France, es années 1648, 1649*: Lille, 1650, pp. 121.

The edition in the Harvard Coll. is stated to have been printed at Lille, and to contain pp. 121; others bear the imprint of Paris, and have only pp. 103. It is a report of the Huron Missions and contains an account of the horrible deaths of Fathers Brebœuf and Gab. Lallemant in the hands of the savages.

1649, 50. (The same.) *Relation aux païs plus bas de la Nouvelle France depuis l'été de l'année 1649 jusques à l'été de l'année 1650*: Paris, 1651, pp. 187.

This vol. is signed "H. Lallemant" at p. 187. It gives an account (*inter alia*) of the missions among the Hurons; of the murders of Pères Garnier and Noël Chabanel; the destruction of the Hurons by the Iroquois and the establishment of a Huron colony near Quebec.

1650, 51. (The same.) *Relation, &c.*: Paris, 1652, pp. 146.

An account of the state of the French Settlements in Canada and the missions generally throughout that country.

1651, 52. (The same.) *Relation, &c.*: Paris, 1653, pp. 200.

This relation contains an account of the death of Père Buteux; also of the Indian missions including that among the Abenakis. Chap. 9 is on the war waged by the Iroquois against the French. The volume concludes with a Life of La Mère Marie de St. Joseph, deceased, written by La Mère Marie de l'Incarnation, Superior of the Ursuline Convent, Quebec.

1652, 53. LE MERCIER (Père Frs.) *Relation, &c.*: Paris, 1654, pp. 184.

Relates the occurrences during the year at Montreal and Three Rivers; the capture of Père Poncet by the Mohawks; his visit to Fort Orange; and the treaty of peace with the Iroquois.

1653, 54. (The same.) *Relation, &c.*: Paris, 1655, pp. 176.

Further negotiations between the Five Nations and the French; journal of Père Le Moyne's voyage to Onondaga; treaty of peace made there and the discovery of the Salt Springs. This volume contains, besides, a letter written originally on a piece of birch bark, by the Hurons of the Island of Orleans, in their tongue to the Fathers at Paris (with a translation appended.)

1654, 55. [I have not been able to discover a copy of the Relation for this year, in any collection, either in Canada or this country, as far as my enquiries have extended; but should such be found either in the Royal Library, Paris, or in any of the public Institutions of London, orders have been given to have it transcribed for John Carter Brown, Esq., of Providence, whose collection already embraces thirty-two volumes.]

1655, 56. QUIEN (Père Jean de). *Relation, &c.*: Paris, 1657, pp. 168.

Contains P. Le Moyne's journey to the Mohawks, and the establishment of the first French settlement at Onondaga; the origin of the war between the

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Five Nations, and the Eries or Cat Indians; arrival of a delegation of Outaowacks (Ottawa) at Quebec; their departure and the murder of Père Garreau.

1656, 57. LE JEUNE (P. Paul.) *Relation, &c.: Paris, 1658, pp. 211.*

Ambassadors from the Senecas to the French, murdered by the Mohawks; missionaries sent to the Senecas, Sept. 1655. Another embassy from the Senecas in the following year; and the establishment of missions among that, and the Cayuga tribe; journal of the voyage of Capt. Dupuis and the Jesuits in 1656, to the Onondagas, and the taking possession of that country by the French; account of P. Le Moyne's visit to the Mohawks; boundaries of the country belonging to the Five Nations; details concerning these tribes; their manners and customs and the progress of the gospel among them.

1657, 58. RAGUENEAU (P. Paul.) *Relation, &c.: Paris, 1659, pp. 136.*

This vol. relates the abandonment of the French settlement at Onondaga; and contains a letter from P. Le Moyne, dated N. Netherland, March 25, 1658; it describes, also, the several routes to the *Mer du Nord*, or Hudson's bay, and enumerates various Indian tribes recently discovered.

1658, 59. [The remark made on the vol. of 1654, 5, is applicable also to that for 1658, 59.]

1659, 60. [No name.] *Relation, &c.: Paris, 1661, pp. 202.*

Describes the country of the Five Nations, and gives a census of each tribe; also an account of discoveries on the Sanguenay river, Hudson's bay, and the final overthrow of the Huron nation.

1660, 61. LE JEUNE (P. Paul.) *Relation, &c.: Paris, 1662, pp. 213.*

Renewal of the war between the Iroquois and the French; treaties of peace with, and re-establishment of the missions among, the Five Nations; new mission among the Killistenons on the Hudson's bay; journal of the first visit of the French to that quarter and the dangers of the road. This volume contains, in conclusion, a letter from P. Le Moyne to P. Lallemant, Superior; two letters written on bark, from the Mohawk country to Le Moyne at Onondaga; a third on cartridge paper; and finally, a letter from Le Moyne to his mother, and another from a French prisoner among the Mohawks, to his friend at Three Rivers.

1661, 62. LALLEMANT (P. Jerome.) *Relation, &c.: Paris, 1663, pp. 118.*

Continued misunderstanding with the Five Nations; Pere Le Moyne winters among the Upper Iroquois (Senecas) and his return; release of 18 French captives; and several murders committed by the Gaspe savages on other Indians.

1662, 63. (The same.) *Relation, &c.: Paris, 1664, pp. 169.*

Describes certain meteorological phenomena; the great earthquake of 1663, and the solar eclipse of 1st Sept. of that year.

1663, 64. (The same.) *Relation, &c.: Paris, 1665, pp. 176.*

Treats of the missions among the Hurons, Algonquins, and the Five Nations, and the war between the Mohawks and the Mohegans and Abenakis. It gives

an account also of an embassy which the Iroquois sent to the French to conclude a peace, being alarmed at the preparations of the latter against them.

1664, 65. LE MERCIER (P. Frs.) *Relation, &c.* : Paris, 1666, pp. 128. (*With a map of the Iroquois country.*)

Administration of Marquis de Tracy; his negotiations with the Iroquois; description of their country, and the several routes leading thither; numerical strength of each of the Five Nations. This volume contains sundry particulars regarding the comets which appeared in Canada, in 1664, 65.

1665, 66. (The same.) *Relation, &c.* : Paris, 1667, pp. 47.

There is only one copy of this volume, as far as I have been able to ascertain, in this country. Though it consists but of three chapters, and so few pages, it contains interesting particulars of the expeditions undertaken in 1666, by the French. One of these was led by Courcelles, in January, against the Oneidas and Mohawks, in the course of which 500 men marched on snow-shoes, from Quebec to Schenectady, and back—a distance of 300 leagues. The other was commanded by the Marquis de Tracy, then an octogenarian, and proceeded in September following against the Mohawks. Mention is made in the table of contents, of a "*Lettre de la Reverende Mère Supérieure des Religieuses Hospitalières de Kebec en la Nouvelle France du 3 Octobre 1666,*" but it is not printed in this vol.

1666, 67. (The same.) *Relation, &c.* : Paris, 1668, pp. 160.

Details Père Allouez' mission to the Outaowacks, and the manners and customs of that tribe; gives an account of the missions among the Pottawatomies and other western tribes, and the reëstablishment of the missions among the Five Nations in consequence of the French expeditions of the preceding year. This vol. concludes with a letter from the Rev. *Mère Supérieure des Religieuses Hospitalières de Kebec en la N. F. du 20 Octob. 1667*, pp. 14.

1667, 68. (The same.) *Relation, &c.* : Paris, 1669, pp. 219.

After a resumé of the advantages derived from the missions among the Five Nations, we have, in this volume the French names of the several missionary posts among the Mohawks, Oneidas, Onondagas, Cayugas, and Senecas; reference is also made in it to the drowning of Arent Van Curler in Lake Champlain, on his way to visit Gov. de Tracy. In conclusion, it contains a letter from Mons. de Pétrée, first Bishop of Quebec, on the state of the Church, and an account of the death of the Rev. Mere Catharine.

1668, 69. (No name.) *Relation, &c.* : Paris, 1670, pp. 140.

This volume gives the usual annual account of the missions among the Five Nations, and a letter from Gov. Lovelace to Father Pierron, dated Fort James 18th Nov. 1668, in reply to the petition of the Indians, for the suppression of the trade in ardent spirits in their country.

1669, 70. LE MERCIER (Pere Frs.) *Relation, &c.* : Paris, 1671, pp. 318 & 102.

This volume is in three parts. The two first treat of the missions among the Five Nations; the negotiations to terminate the difficulties between the Algon-

quins of Canada and the Iroquois ; and the war of 1669, between the Mohawks and the Mohegans, " who inhabit the coast towards Boston, in New England." The 3d part is an account of the missions among the Outaowacks, and on Lake Superior, and a description of that Lake and of the copper mines on its coast. It contains also a letter from Père Jacques Marquette on the Illinois, the Kenoucks, the Kiakakoncks, Kilistinaux, and other western tribes.

1670, 71. DABLON (Père J. C. Claude.) *Relation, &c. : Paris, 1672, pp. 189.*

Further account of the missions in Canada and among the Five Nations ; possession is taken by the French, in the name of their king, of all the countries on the upper Lakes, comprehended under the name of the Outaowacks. This vol. concludes with additional accounts from the western country.

1671, 72. (The same.) *Relation, &c. : Paris, 1673, pp. 264. (With a map of " Lac Supérieur et autres lieux où sont les missions de Pères de la compagnie de Jesus comprises sous le nom d'Outaowacs.")*

This vol. is also divided into 3 parts ; the *first* of which, relates the arrival of Count Frontenac in Canada, and gives an account of the Huron and Iroquois missions ; the *second*, those of the Lower Algonquins, and of the Hudson bay, with a journal of an overland voyage from the Saguenay to that bay. The *third* part contains a biographical sketch of Mde. de la Peltrie, foundress of the Ursuline Convent at Quebec, also an account of the death of La Mère de l'Incarnation, Superior of that establishment. The map embraces lakes Superior, Huron and Illinois, (now lake Michigan,) and is republished in Bancroft's U. S., vol. III.

Though considerable efforts have been made, to secure a complete series of these books, they have as yet been unattended with success, and perhaps no volumes are more scattered through divers libraries than these Relations. This circumstance has rendered it more difficult for the student to consult them. In the hope of determining what volumes are accessible, and where they are, I have entered into an extensive correspondence, the result of which is to be found in the following

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**TABLE**  
SHOWING WHAT VOLUMES OF THE JESUIT RELATIONS ARE IN THIS COUNTRY AND CANADA, AND WHERE THE SAME ARE TO BE FOUND.

YRS.	Soc. Library, Albany, N. Y.	Hon. A. J. Martin, New York.	Hon. H. C. Murphy, New York.	St. John's College, Fordham, N. Y.	O. H. Marshall, Buffalo, N. Y.	Harvard College, Mass.	J. C. Brown, Providence, R. I.	J. F. Feltz, Philadelphia.	B. U. Campbell, Ellicott's Mills, Md.	Jesuit College, Georgetown, D. C.	Catholic Bishop of Vincennes, Ind.	QUEBEC.				MONTREAL.				No. of Copies of each Vol.
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\* Thus marked are duplicates.

\* \* We are indebted to J. Viger, Esq., of Montreal, for the returns in this Table from Canada. Gentlemen, or Societies, having Volumes not enumerated therein; will confer a favor by reporting the fact to the Cor. Sec. of the N. Y. Hist. Soc., (post paid) stating the years and whether they have duplicates, all which will be published in Soc's. Trans.



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